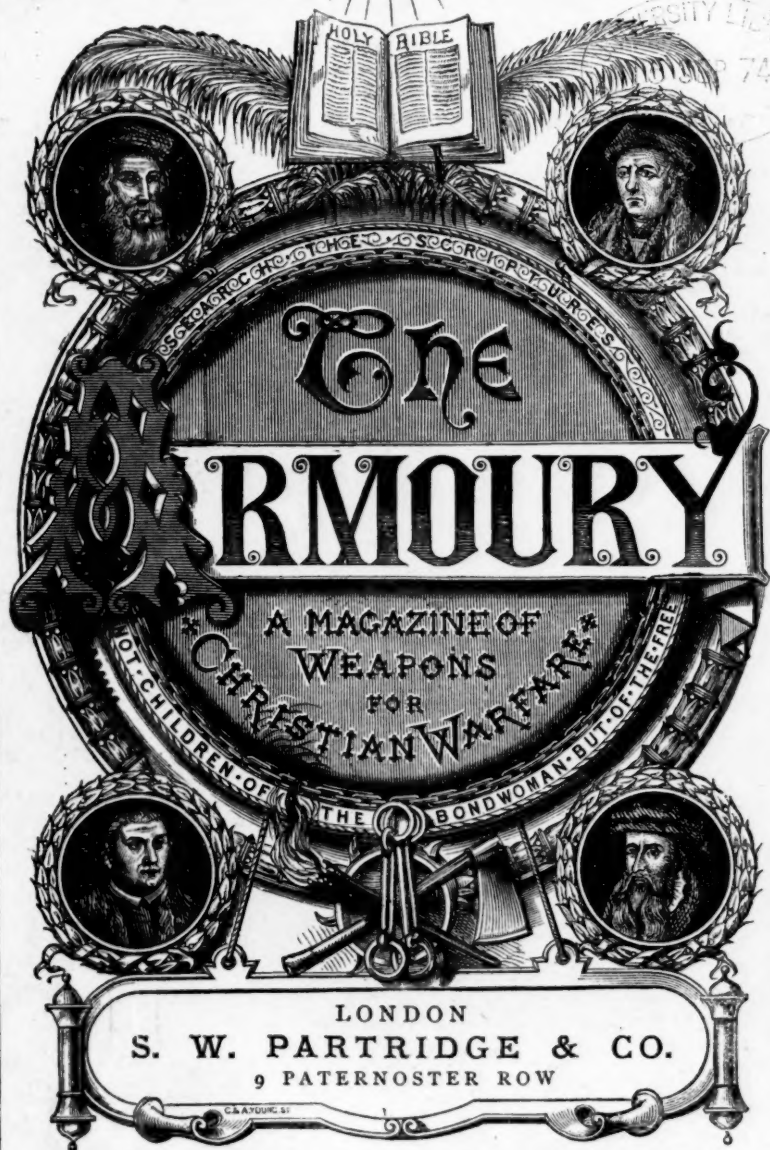


New Series.—Vol. 1.

No. 3.—MARCH 1874.



Price 2½d. or 2s. 6d. per Annum—per Post, 3s. per Annum.

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THE ARMOURY

A Magazine of Weapons for Christian Warfare.

MARCH 1874.

I.—SYMPATHY WITH GERMANY.

A SPECIAL Committee having been organised to call forth an expression of sympathy with the German Emperor and people in their present struggle with the Ultramontane section of the Roman Catholic Church, two public meetings were held in London on 27th January last. In the absence of Earl Russell through ill-health, Sir John Murray, Bart. of Philiphaugh, presided. The meeting in the afternoon was held in St James's Hall, and that of the evening in Exeter Hall. The meetings were large and influential. The chairman read to the meeting an important letter from Earl Russell, which is as follows:—

“PEMBROKE LODGE, RICHMOND PARK,
January 19, 1874.

“DEAR SIR JOHN MURRAY,—I have already informed you of the cause which will prevent me from presiding at the meeting of the 27th of January. Let us now consider what is the object of the meeting. Archbishop Manning states his doctrine very clearly and very boldly thus—

“‘The Church is separate and supreme. Let us, then, ascertain somewhat further what is the meaning of supreme. Any power which is independent, and can alone fix the limit of its own jurisdiction, and can thereby fix the limits of all other jurisdictions, is, *ipso facto*, supreme. But the Church of Jesus Christ, within the sphere of revelation, of faith and morals, is all this, or is nothing, or worse than nothing, an imposture and a usurpation—that is, it is Christ or Antichrist.’

“Archbishop Manning goes on to say—

“‘If it is to be Antichrist, every Caesar, from Nero to the present day, is justified.’

“So we may say, on the other side, if the Church of Rome be Christ, every Pope of Rome, from Rodrigo Borgia, to this day, is justified, and must be accounted Christ. For my own part, many years of my career in Parliament were devoted to the promotion of religious liberty. From 1813 to 1829 I constantly voted for the admission of Roman Catholics to Parliament and to office. In 1828 I took the foremost part in relieving Protestant Dissenters from the disabilities of the Corporation and Test Acts. For many years afterwards I laboured for the liberation of the Jews. But neither for Roman Catholics, for Protestant Dissenters, nor for Jews, did I ask for more than equal privileges and equal laws. Archbishop Manning says of the Church—

“‘If it be Christ, it is the supreme power among men; that is to say—1. It holds its commission and authority from God; 2. It holds in custody the faith and the law of Jesus Christ; 3. It is the sole interpretation of that faith, and the sole expositor of that law; it has within the sphere of that commission a power to legislate with authority—to bind the consciences of all men born again in the baptism of Jesus Christ.’

"This is not liberty, civil or religious. It is to bow the knee to a despotic and fallible priesthood. The very same principles which bound me to ask for equal freedom for the Roman Catholic, the Protestant Dissenter, and the Jew, bind me to protest against a conspiracy which aims at confining the German Empire in chains never, it is hoped, to be shaken off. I hasten to declare, with all friends of freedom, and I trust, with the great majority of the English nation, that I could no longer call myself a lover of civil and religious liberty were I not to proclaim my sympathy with the Emperor of Germany in the noble struggle in which he is engaged. We have nothing to do with the details of the German laws; they may be just, they may be harsh; we can only leave it to the German people to decide for themselves, as we have decided for ourselves. At all events, we are able to see that the cause of the German Emperor is the cause of liberty, and the cause of the Pope is the cause of slavery.—I remain, dear Sir John Murray, yours very truly,
 RUSSELL."

The hon. secretary (the Rev. Dr Badenoch) reported that he had received an important letter from the Dean of Westminster, and read, during the meetings numerous telegrams which had arrived from Germany, expressing thanks of the German people for our expression of sympathy. Very able speeches were delivered by the Dean of Canterbury; Sir T. Chambers, M.P.; J. L. Whittle, Esq. (an Old Catholic); C. N. Newdegate, M.P.; Rev. Dr Jobson; Sir Robert Peel, M.P.; Dr J. Thompson, from Berlin; Colonel Macdonald, St Martins; Rev. Dr T. Smith, Edinburgh, as a deputation from the Scottish Reformation Society; John Macgregor, Esq. (Rob Roy); Rev. C. Chiniquy; Rev. B. D. Aldwell, as one of the deputation from Portsmouth; Dr S. Evans and Mr Holdens, as deputation from Birmingham; James Bateman, F.R.S., and others. The following are the resolutions which were passed:—

"1. That this meeting desires to express to his Majesty the German Emperor a deep sense of its admiration for his Majesty's letter to the Pope, bearing date September 3, 1873.

"2. That this meeting unreservedly acknowledges it to be the duty and right of nations to uphold civil and religious liberty, and therefore deeply sympathises with the people of Germany in their determination to resist the policy of the Ultramontane portion of the Church of Rome.

"3. That the chairman, in the name of the meeting, be requested to communicate these resolutions to his Majesty the German Emperor and to the German people."

The meetings were eminently successful, and were the means of evoking Protestant sympathy from all the Protestant Churches in England and Scotland. We hope that similar meetings will be held in provincial towns.

On the 7th February, an influential and enthusiastic meeting was held in Berlin to respond to the above resolutions. This meeting expressed the highest satisfaction with the movement in England, and passed enthusiastically a resolution to the following effect:—"Members of the German Parliament and of both Houses of the Prussian Parliament, representatives of the Corporation of the capital, men of sciences, art, and of all professional callings, assembled in the Rath Haus at Berlin, express to the assemblies of St James's Hall and Exeter Hall their deepfelt thanks for their resolutions of the 27th January. This warm expression of the sympathy of England for the German Emperor

and the German nation in their conflict against the policy of the Ultramontane party in the Catholic Church is a pledge that the two nations will stand firmly together in the future in the manly struggle for the civil and religious freedom of the people." Among those who have signed this resolution are the well-known names of Dr Gueist, Marshal Wrangel, Dr Schulzé Delitsch, Prince Hohenlohe, and Von Moltke. We believe the Messrs Hatchard, who are publishing in a neat volume the proceedings of both the London and Berlin meetings, will produce in the volume a fac-simile of the signatures to this interesting document.

II.—MEMORANDUM—SESSION OF 1873.

By the SECRETARY of the Scottish Reformation Society.

IN connection with the Parliamentary work of the society, it may be observed that, on the first day of the session, the Prison Ministers Bill was introduced and read a first time. The second reading was fixed for the 10th February. Information of this arrangement was given by the society's agent to several of the Protestant members; and the Romish party, when the time for the debate arrived, found themselves compelled to postpone the second reading, and gave up all hope of carrying the bill by a surprise. The bill was repeatedly postponed, and ultimately abandoned by its promoters. We may congratulate our friends on the fact that the Romish band, even with the promised support of the Government, have again failed to carry this iniquitous scheme of endowment—a striking illustration of the value of the vigorous protests made against it by influential bodies of the Scottish people, and notably by this society, during the session of 1872. We observe that the bill is again to be introduced during the session which is about to commence; and a very slight attention to the temper which the Ultramontanes are displaying, both at home and abroad, will convince the friends of the Protestant cause that nothing short of a determined and well-organised resistance to this, and all similar schemes, will insure the defeat of the priestly faction. The movement for the inspection of convents has taken deep root in Scotland, and in no part of the kingdom are Mr Newdegate's attempts to deal with this important question more thoroughly in accordance with the convictions of the people. He brought in a bill at the opening of the session for the appointment of a Royal Commission of Inquiry. The Romish members, pursuing a most unusual course, attempted to prevent any discussion of the subject, and even the introduction of the bill. The Government was unhappily again subservient to their policy, so far as to promise resistance to the principle of the bill, though assenting to its formal introduction. After various delays and postponements, due to the Romanists' skilful use of the forms of the House, the bill stood for second reading on the 2d July, and, with the assistance of the Government, was defeated by a majority of 35 in a House of 227 members. Mr Newdegate intends to re-introduce his bill during the session about to commence, and it is desirable, in view of a general election, that all possible support should be given him by the society and by the friends of Protestantism throughout Scotland.

We did not hesitate to express our objections to many of the provisions of the Irish University Bill, which formed so prominent a feature of the session of 1873. It was utterly unworthy of Protestant support, and its defeat was beneficial to the cause of learning. The rejection of the ill-advised scheme has fortunately produced a general conviction of the hopelessness and impolicy of attempting any longer to reconcile the claims of the papacy with the cause of national education.

The session of 1873 did not close without affording proof of a disposition on the part of the Government to go dangerous lengths in endowing Romanism in the West India Colonies. It transpired, in a debate which took place on this question on the 15th of July, that in Trinidad, for example, the Romish Archbishop is made a corporation sole, to hold landed property, and to receive endowments for all the priests under his jurisdiction, the value of such endowments to be regulated according to the number of Roman Catholics in the various islands under his care. This movement was fully exposed in the course of the debate, and there is reason to hope that it has received a check. From these and other indications of the temper of the Government, it will be seen that, far from relaxing their efforts, it behoves the friends of the society to strengthen the hands of its agents, so as to enable Scotland to occupy the position to which she is historically entitled, and to demand of a Government, which lays especial stress upon the value of Scottish support, that the power and *prestige* of Great Britain shall not be at the service of a so-called Church which is steeped in idolatry and impurity, and whose history is nothing less than one long aggression upon the rights and liberties of mankind.

III.—ONE FOR ALL, AND ALL FOR ONE. AMEN!

REV. iii. 14.

To the Titular Prelate of Westminster, Dr H. E. Manning.

ROBERT ASKWITH TAYLOR, M.A., Rector of Norton Malreward, Somerset, writes with all due respect as an English clergyman to the former Archdeacon of Chichester, who has used the word "heretic" against such as deny Papal Infallibility! There is an ecclesiastical difficulty in the expression. Many English "heretics" intensely value an ancient creed which closes thus—"This is the Catholic faith." If this is the creed of the English "heretics," it seems absurd to suppose that the Doctor's "Church" holds it too. But what says a manual which came out with the latest Jesuit emendations in 1865, having Dr Manning's *imprimatur* on its forehead? It asserts that "this creed has been adopted by the Universal Church." Now if England's National Church is content with "the Catholic Faith," and the Church of Rome is not, a third party might doubt whether the latter Church is not the heretical one, rather than the former! The question is up now in the Anglican Church whether the Athanasian Creed is not more fit for quotation as a theological standard than for use as a devotional formulary. But there can be no question as to the expediency of Dr Manning's Church getting ENTIRELY RID of it. It refutes her charge of heresy, and turns the tables against herself.

Dr Manning declaims on the safety of obeying the divine voice of the Roman oracle. Dr Manning, in renouncing his own "judgment," is parting with what is infinitesimally small. An able writer has begged him to show that his "Church" is THE Church, and has begged *in vain*. See "What Church?" by Rev. C. Bullock. Multitudes are surprised at—

DR MANNING'S RE-AFFIRMATION OF PAPAL INFALLIBILITY.

The fact that Dr Manning had written to the priests who submit to his rule, enforcing the new Vatican dogma, was mentioned in several papers. The *Tablet* gives the text of this virtual ukase, which it is desirable for thoughtful readers to see. It is as follows:—

"ARCHBISHOP'S HOUSE, WESTMINSTER, S.W.

December 12, 1873.

"Rev. and Dear Brother,—I. I send you the Encyclical letter of our Holy Father Pius IX. on the rising persecution against the Catholic Church, and I request you either to read the whole of it on Sunday morning next at the High Mass, or to omit at your discretion the passages marked with asterisks from page 4 to page 7.

"II. I take this opportunity of calling your attention to a statement recently made in one of our principal newspapers, to the effect that the definitions of the Vatican Council, and in particular that of the infallibility of the Roman Pontiff, are denied and may be denied with impunity. It has been further affirmed that the definition of the infallibility of the Roman Pontiff is denied with impunity in certain dioceses of England.

"Inasmuch as false statements of this kind, when publicly made, may create perplexity to the faithful if not promptly contradicted, I request you to warn your flock that whosoever shall deny the infallibility of the Roman Pontiff, or any other truths defined in the dogmatic Constitutions of the Vatican Council, would be guilty of the sin of heresy, and would be thereby separated and excommunicated from the unity of the Catholic Church.

"In making this declaration—which is needless, indeed, for you, Rev. Brother, and for the faithful of this diocese—I cannot refrain from adding that, so far as my knowledge extends, no such denials of the definitions of the Vatican Council exist amongst us. But if such a statement as I have referred to were not publicly contradicted, it might be supposed to be true. What I say of this diocese I am confident that all the Bishops of England would also say of their respective dioceses.

"Be so good, in reading the Encyclical letter of the Holy Father, as to add the substance of this note by way of comment.—I remain, Rev. and dear Brother, your affectionate servant in Christ,

"† HENRY EDWARD, Archbishop of Westminster."

What is heresy? This word comes from the Greek, and signifies *choice*. It is sometimes taken in a good sense (Acts xxvi. 5). Dr Manning takes it in a bad sense. "Where there is much desire to learn, there will be of necessity much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making. Men often condemn as heresy that which is the true opinion."—*Milton*. Acts xxiv. 14, "After the way which they call heresy, so worship I the God of my fathers," &c. R. T. assures Dr M. that he knows two persons of the Latin Community in Clifton who have "chosen" for themselves a set of principles, denying in his hearing, the alleged infallibility of the Pope. R. T. has been assured that two persons came to their con-

elusion from the following argument presented to their minds:—Dr Manning's plea for the infallibility of the Bishop of Rome suggests its own answer. From the assumed infallibility of the Romish Church, he argues the necessary infallibility of its head. Of course, this argument is fallacy, for the connection between the two is very far from necessary; but let that pass, and assume with him that, if the Church is infallible, the Pope is infallible. It is equally certain, on Dr Manning's ground, that if the Church is not infallible, the Pope cannot be shown to be infallible; had there been any other ground, Dr Manning would have stated it. Now, do intelligent Romanists believe the Church of Rome to be infallible? Can they do so as rational Christians? How many of them believe, for instance, in the miraculous translation of the House of Loretto, to which the Romish Church is bound beyond evasion, since there is in the Missal a special service appointed in commemoration of it? And if they do not believe this one point, the whole theory collapses, for disbelief in one point annihilates belief in infallibility, for infallibility is the being without exception right; and, therefore, Dr Manning's reasoning is neither in logic nor common sense worth the paper it is written on.

It would be well if the attention of anti-Papal lecturers were specially directed to this point. It is the weakest and most fatal point in the Popish system.

Dr M. cannot be surprised at persons changing their views, since Dr Clifford, the Latin bishop, spoke so manfully against the novel dogma in the Vatican Council A.D. 1870. He is the titular Prelate of Clifton, near Bristol.

On the day of the definition of Papal Infallibility, the clerical directors of the *Civiltà Cattolica* presented Archbishop Manning with a magnificent contemporary portrait of Cardinal Bellarmine. What had the Archbishop done to earn such marked distinction? He had reiterated the Jesuit cry, "The Pope without the bishops!" And that, as matters then stood, was a most important service; for in the year 1870 the Pope's pet project was opposed by a formidable body of bishops, representing—in respect of population, wealth, culture, and influence—the most important sees of Papal Christendom. To this body belonged the majority of the German and Austrian, as well as the Bohemian and Hungarian Prelates; and among the French, the Archbishops of Paris, Rheims, and Avignon, the Bishops of Marseilles, Grenoble, Orleans, Chalons, and many more. And, not to speak of the important names among English, Irish, and American Prelates who supported the anti-papal representations of the phalanx, it even found adherents among a portion of the "old Papal Guard," the Italian Bishops themselves. This was the state of things which gave significance to the Jesuit cry re-echoed by the titular Bishop of Westminster. Hence the extreme severity of the strictures which Mgr. Dupanloup felt himself compelled to pass on Dr Manning's claim for the Pope of infallibility, "without the Episcopal body, united or dispersed," that is to say, "separately, independently of the episcopate." Such was the position of the *Ecclesia Docens* when the Vatican Synod was convened; and such, in substance, was it when that pretended Council was prorogued. At the Council of Nice (to take the first General Council) the practical unanimity of the 318 assembled fathers was shown in a majority of 316 against a minority of 2. And

even at Trent, when, in the later sessions, the attendance of the prelates had been much reduced, the opposition of five or six bishops was considered quite sufficient to compel the abandonment of propositions by the majority. But in the comedy at the Vatican, the protest of a minority which no fascinations could seduce, no terrorism intimidate—a minority numbering two hundred and twenty prelates, including some of the weightiest names and representing some of the principal countries in Christendom—is counted for nothing at all in the estimation of the *Ecclesia Docens*. Alas! for the simple priests of Rome. Dr Manning is right. He who wants “the Church” need not trouble himself about the bishops. He need go no further than the Vatican to find the self-declared Infallible—the man who, in his claim to the possession of “supreme authority,” the power of the sword, the sceptre, and the keys—constitutes “the Church” in his own solitary person, and complacently exclaims “*L'état c'est moi!*” He hath great faith in himself.

R. T. requests Dr M. to read a remarkable work reviewed in the *Rock* newspaper, “Fables Respecting the Popes of the Middle Ages,” by John J. Von Dollinger, translated, with introduction and appendices, by Alfred Plummer (Rivingtons). Already, before the controversies evoked by the recent Council of the Vatican, the name of Dr Dollinger was known to English students of divinity, as successor to Möhler in the leadership of the Munich school of moderate Roman Catholicism. The volume, which is designed to form part of a larger work upon Papal history, was penned before the author's excommunication, and therefore we turn to its perusal in full confidence that we shall find nothing “set down in malice.” What a sickening mass of forgeries and misrepresentations does he expose! We by no means wish to imply that it is unpleasant reading. Passing over the translator's introduction—which is good on the whole—let Dr M. study these “Fables of the Papacy” as they stand. The first differs from most of them, as not having been originated in the interest of Rome. The fiction of “the she-Pope Joan” was started by Dominicans and Minorites in the thirteenth century, when the Popes had quarrelled with those friars. It gained universal acceptance prior to the Reformation; so let no one be hard upon the elder Protestant historians for repeating it. The second fable—of “Pope Cyriacus”—related by Dollinger, forged about the same time as the former, is a mere trifle, accidentally springing out of the legend of St Ursula and her 11,000 virgins at Cologne—St Ursula herself being, some opine, the Teutonic Diana, the goddess Ursel, and her companions the countless stars.

Our author takes us back to far earlier times in the origin of the fables which follow. He ascribes to the close of the fifth century the fiction respecting “Marcellinus.” This Pope, who sat at Rome under the persecutor Diocletian, is alleged to have offered incense to the gods; whereupon 300 bishops met at Sinuessa and adjured him to admit his sin, and pronounce his own deposition, the reason given for this quaint course being, that “the first see cannot be judged by any one.” “Since the time of Baronius, not a single historian worth mentioning has renewed the attempt to maintain the authenticity of this synod of Sinuessa and its acts,” but it long served its obvious purpose. Its immediate occasion was a desire to prevent a Lombard king from judging Sym-

machus, whose adherents had shed blood at Rome in street-conflicts with those of his rival, Marcellinus.

The next and better-known fable—"Constantine and Silvester"—had birth about the same time. Contrary to Eusebius and all trustworthy writers, this represented Constantine as having been baptized at Rome by the Pope, to whose see he granted a vast sovereignty in Italy, including "the western islands." The same theme is pursued under the next heading—"The Donation of Constantine." What misery has this imposture inflicted upon Italy! Now, however, that Victor Emmanuel has "completed the work of his life," and there are no more Irelands for Adrians to give away, it is noteworthy that to Reginald Peacock, Bishop of Chester, our author assigns the credit of being the first thoroughly to expose this imposture.

The examination of the fictions respecting "Liberius and Felix" is peculiarly able. It is proved that in the fourth century Pope Liberius, though not an Arian in intent, communicated with Arians and excommunicated Athanasius, and that Felix, his successful competitor, was still less orthodox. Equally important for its bearing on existing controversies is the seventh fable, "Anastasius and Honorius." Dante in his "Commedia," in common with all mediæval writers, was misled by an error in Gratian's "Decretals" to depict the former as a heretic, while the latter passed uncensured. Yet Honorius was condemned by the sixth General Council. He seems to have been a weak man, who was willing, like the Byzantine Emperor, to compromise with Monophysites for the sake of outward Church union. In public epistles—Papal utterances *ex cathedra*, if there ever were any such—he asserted that there was but one will in Christ. His condemnation by the Sixth Council was inserted in the profession of faith which his successors long continued to take; but this circumstance, together with the other features of the scandal, fell out of sight till the fifteenth century. Then were Rome's theologians put to their wits' end to get rid of this fatal difficulty. They have tried all manner of devices, but without avail; the fact remains, and we can say with our author, that even if we conceded to them that the Sixth Council erred in anathematizing Honorius, that act shows, at any rate, that in those days the Church Catholic did not believe the Pope to be infallible. From what he says in exposing the subterfuges which have been resorted to in this matter, we take the following extract:—"Cardinal Orsi also has fully recognised the untenableness of the efforts to save the orthodoxy of Honorius, and the openings for attack which were thus exposed by shortsighted theologians. He withdraws, therefore, back to the point of view that Honorius spoke only as a private teacher, neither as Pope, nor in the name of the Roman Church, giving a solemn decision after the necessary taking of counsel (*ex cathedra*). Cardinal Luzerne has subjected these tenets to a sharp criticism. One cannot say, he justly remarks, that Honorius gave his opinion on the Monothelite question, not as Pope, but only as a private teacher. The question was put to him as Pope, and he answered as Pope, in the same tone and style in which his predecessors, Celestine and Leo, had answered on dogmatic questions. Orsi, however, is quite right on his side, when he argues that Honorius gave his decision without a council, and on his own responsibility, without troubling himself about the doctrine held by the Churches of the West, which from the

first had always believed in a duality of wills; without even giving the Romish Church itself the opportunity of making known its creed as regards this question. If the idea of a decision *ex cathedra* be duly expanded, and only those dogmatic announcements be reckoned as *ex cathedra* which a Pope issues, not in his own name and for himself, but in the name of the Church, with full consciousness of the doctrine prevailing in the Church, and therefore after previous inquiry or discussion by a council—then, and only then, can one say that Honorius's judgment was not given *ex cathedra*."

The English translator comments hereupon:—"With this interpretation one would readily admit that not only the Pope, but every bishop, is infallible, when he speaks *ex cathedra*."

Was Honorius worthy to be had in honour? R. T. ventures to suggest that the greatest safeguard from error is the firm grasp of positive truth. Scripture truth must be our study and our life. "Thy word is truth." Jesus Christ himself referred to the Scriptures as a whole, without taking any exception to any part of them. In His temptation, for example, He said in reply to each suggestion of Satan, "It is written;" and after He rose from the dead, He appealed to what was written by Moses, and in the Psalms and in the Prophets, concerning Him. What thus sufficed Christ suffices Christ's true Church. The temptation to listen to the decrees of Councils and the Autocrat of Rome lies in a want of confidence in the infallibility of the Bible, and of a steady hold of its vital truths (Luke i. 1-4). God's truth is always the same, and we always need the same blessed truth. Christ in all His various works, His atoning blood and justifying righteousness, pardon in Him, peace in Him, strength in Him, grace in Him, and the hope of glory in Him, we never can part with. They are our life, our joy; and if we love the TRUTH, and hold fast Christ the Prophet, the Priest, the King, and Christ's salvation, error will have no charm for us, although Satan array himself as an angel of light, and his ministers as ministers of righteousness.

R. T. entreats Dr M. just to recall the circumstances which attended the elevation and reign of some of these Vicars of Christ. What do readers of history say to the infallibility of a young gentleman, John XII.? The grandson of the infamous Marozia, he was just eighteen years of age when he ascended the Papal throne. His profligacy was so gross and flagrant that the Romans sent a deputation to the Emperor Otho, begging that he would either remove or bring to a sense of decency the licentious youth, who inspired the city, never an intolerant one, with horror and dread. Otho pleaded the excuse that John was yet a boy and that time might mitigate his iniquities. Meanwhile the truth of the charges was ordered to be tested by wager of battle. John refused the ordeal, but confessed his guilt and promised amendment. This was done by the infamous young scapegrace of a Pope only to gain time, and to allow King Adalbert to come to his assistance. The subterfuge did not save him. The Emperor set out for Rome at the head of an army which was regarded as a divine embassy sent to chastise the unworthy Vicar (i.e., substitute) of Christ. Encouraged by its approach, the cardinals and all the chief clergy assembled, and accused the Pope of homicide, sacrilege, incest, and perjury. He had debauched his sisters, they said, and drank wine to Venus and the devil. His conduct

had been unworthy even of the lowest comedians. He bestowed one bishopric on a boy ten years old, and he selected a stable for the consecration of another. The Council deposed him, and selected in his stead Leo VIII. War ensued, and John got the upper hand. He scourged and mutilated his episcopal foes; one of the cardinals had his hand cut off. In 964 he suddenly died, many at the time believing that he had been stabbed by an injured husband during the very act of outrage, whilst the vulgar long credited the story that the archfiend himself had been his murderer. "Contaminated by every conceivable atrocity" is the epitaph written of him by a Roman Catholic ecclesiastic. Conceive this incestuous and perjured assassin being infallible! He had not been dead seventy years when he found a worthy successor in Benedict IX., who, according to a contemporary historian, was of the mature age of nine when his father, Alberic Count of Tusculum, bought him the tiara and the chair of Peter. A bystander has left it on record that a narrative of this boy's turpitudes is impossible; it would be too horrible. Wearied of his position, he sold it to a Roman priest called Gratian, and devoted himself to spending the proceeds in riotous and infamous living. Finally, he thought he should like to resume the Papal attributes, and although there were already two competitors, Damascus II. and Sylvester III., the latter of whom had been elected in his stead, he proceeded to make good his claims. There were thus three Popes—one at the Lateran, one at the Vatican, and one at Santa Maria Maggiore. The chair of Peter was likely to be broken by three! And all alike (writes Otho of Friesingen), "were abandoned to a disgraceful and corrupt life." Damascus was poisoned, thus reducing the competitors to two. After fifteen years of criminal enjoyment of the tiara, Benedict IX. really abdicated, and is said to have ended his days penitently in a monastery at Grottaferrata. But think of fifteen years of Popedom under this unhallowed scapegrace, and then ask if Popes can be infallible!

R. T. hopes that Dr M. will not accuse hastily. It is not sufficient to accuse a man of heresy; he must prove and make good his accusations. Tertullus divided his charges against the apostle Paul into three distinct allegations—sedition, heresy, and a profanation of the temple. St Paul's answer exactly corresponds to each of these (Acts xxiv.) As to the second, he confesses himself to be a Christian, but maintains that Christianity is a religion perfectly agreeable to the revelation of Moses and the Prophets, and consequently not deserving to be branded with any infamous or insidious title (ver. 14-16).

Dr M. should be cautious in using language calculated to wound the religious feelings of Christians, and to provoke a breach of the peace. Bishops from Rome may be good men, like Fénelon; and let us only give good men good rules, and we shall have both good governors and good times. R. T. asks Dr M., "What did that opinion about the Pope's infallibility cost him?" It cost him many a hard battle; long has he fought hard contests with his own conscience, and in many engagements has Dr M. overcome. Has he at length so triumphed over his foe that he has become the dupe of his own imposition?

Oh! that Dr M. may be brought to hearken to St Paul, who urges it as the duty of a bishop to "hold fast the faithful Word, that he may be able by sound doctrine both to exhort and convince the gainsayers;"

and listen to St Jude admonishing those to whom he was writing, that they "earnestly contend for the faith which was *once* delivered to the saints."

IV.—FRENCH HISTORY AND ROMANISM.

IN 1839 there was published in Paris a History of France by M. Emile de Bonnechose, who, though a brother of the Cardinal of that name, is himself a sincere and intelligent Protestant. This work was "adopted by the Royal Council of Public Instruction for the Normal Schools, and by the Minister of War for the special military school, and for every branch of the French army." A new edition was published in 1872, and it is interesting to note the changes made. We present copious extracts, literally translated from the earlier edition, and put in brackets the passages omitted in the latter. This serves the double purpose of exhibiting the view taken by an accomplished Frenchman of the history of his own country, and of showing how history must be written afresh if it is to form a subject of instruction in schools under the influence of Ultramontanes. Our Irish University Bill went a little farther when it proposed to abolish history altogether.

"In 752 Pepin was the first to acknowledge the right of the Pontiff of Rome to dispose of the crowns of the kingdoms of the earth.

"Stephen II. succeeded Pope Zachariah; being threatened by the Lombards, he appeals to Pepin and falls at his feet. The king overwhelms him with honours, and the Pontiff crowns him a second time with his two sons. In the words Stephen pronounced on this occasion, he begged the Franks never to elect a king out of the family of Pepin, and excommunicated those who might be tempted to do so. From that time the Pontifical power made rapid progress, the Popes very soon thought themselves masters of the earth; they exacted obedience from sovereigns whom they crowned, and deposed according to their caprices; and rivers of blood were shed to defend and resist these lofty pretensions."—*Pages 45, 46, Vol. I.*

"Charlemagne occupied himself with the affairs of the Church, the opinion of the faithful being divided between the second Council of Nice, which in 787 had ordered the adoration of images, and the Council of Frankfort, which condemned them, in 794, as idolatrous. Charlemagne supported with energy the decision of this last Council, and defended it against the Pope in a treatise divided into four books. Adrian, who adopted the opinion of the Council of Nice, avoided a decided part, and evaded the question that he might not offend his powerful protector.

"Leo III. succeeded Adrian. Some priests conspired, drove him from the Pontifical throne, and imprisoned him. He having escaped, was reinstated by Charlemagne, who in return received the imperial crown from the hands of Leo."—*Pages 52, 53, 54, Vol. I.*

"About 843 the clergy increased in power and in riches, [and were rapidly becoming corrupted; taking advantage of the superstitious credulity of the age, they pretended to have the power of disposing arbitrarily of celestial favours, and to possess the gift of miracles.] The

bishops supported the kings they had crowned, they governed things temporal and spiritual, war and peace."—*Page 69, Vol. I.*

"The Emperor Lothaire was separated from his wife by mutual consent. Adrian II. ordered him to take her back. Lothaire went to Rome to justify himself. The Pontiff threatened him with the vengeance of God if he disobeyed; he died that week, and all his followers during the year."—*Page 70, Vol. I.*

"Religion about the year A.D. 1000 consisted principally for the people in external ceremonies and devotions inspired by the sight of relics, the images of the Virgin and saints, and pictures representing the mysteries of religion, the actions of Christ, the apostles and the first faithful. The magnificence of the ritual exercised a great influence, and the priests, under the Carolingians, awed the people, as also the great by their fortune and their power, but the Church which in the fifth and sixth centuries had alone resisted the invasion of barbarism, was less powerful against the corruption which the excess of riches draws with it. Barbarians had entered in great numbers amongst the clergy, of whom the virtues and intelligence faded almost entirely away from the eighth to the tenth century. The only way left to the Church to preserve its ascendancy on the mind was to remain rich and powerful. Military service was inseparable from the possession of fiefs; the clergy were bound to it as all others, and arms occupied them equally with religion, and they left the most sacred offices for the licence of the camp; the people rarely found in them consolation or help, and the principal part of the dignitaries of the Church were their oppressors."—*Pages 86, 87, Vol. I.*

"Hughes Capet, at his death, recommended his son, above all things, to preserve with care the treasures of the abbeys, and to submit himself blindly to the pope, in order to secure his salvation."—*Page 91, Vol. I.*

"The laws of the Church were, about 987, the only civil legislation; the popes were arbitrary sovereigns in cases of marriage; they showed laudable courage in restraining the wild passions of kings, and their firmness contributed greatly to preserve Christianity from disastrous outbreaks, or perhaps polygamy; but, abusing their authority, they extended the prohibitions of marriage too far, and showed themselves terrible to those who disregarded them, although often arbitrary and unjust. Excommunication and interdict of territory were means most frequently employed by the pontiffs to subdue sovereigns; no Christian could drink, eat, or pray with a person excommunicated, under pain of being so himself. When a pope put a country under interdict, they were forbidden to celebrate divine service, administer the sacraments, or bury the dead in consecrated ground; the bells ceased to ring, pictures were covered, statues of saints were taken down and laid on a bed of ashes and thorns. The Court of Rome, in these two chastisements, had weapons the most powerful and the most dreaded, with which she smote without pity her enemies [and those who invaded ecclesiastical property], and spared in her rigour neither sovereign nor subject."—*Pages 92, 93, Vol. I.*

"About 1031 twelve heretics were burnt alive. Robert the king, notwithstanding his habitual mildness, thought it an act of piety to assist at their execution. One of them, a venerable man, had been a

former confessor of the queen, who, on his way to execution, struck out one of his eyes. The Jews at this time were also cruelly persecuted, and whoever insulted them was considered to have performed a meritorious act. These fanatical barbarisms lasted six centuries in Europe."
—Page 94, vol. I.

"In 1066 a revolution took place in the Church, the principal author of which was the celebrated Hildebrand [several causes, nearly all proceeding from the scandals of the Court of Rome, the ignorance and corruption of the clergy and monks, kept them in a state of shameful degradation]. The tenth century had been fatal to the Church; the chair of St Peter had become the prey of intrigue and violence [emperors, a ferocious populace, and courtesans, had by turns disposed of the pontifical crown. The Marquises of Tusculum sold it, many took possession of it, and three popes reigned together—Gregory VI., Sylvester III., and Benedict IX.—the latter was proclaimed at twelve years old, and became a monster]. The clergy, to defend their property, had joined the feudal hierarchy, and were bending under the authority of princes and nobles; the bishops of France held nearly all fiefs of the crown, and during the eleventh century an infamous traffic was carried on of the domains and dignities of the Church, allotted, not as formerly, to the most worthy, but to the highest [and most eager] bidder. Such was the state of the Church in the reigns of Henry III. of Germany and Philip I. of France; Nicholas II. then occupied the pontifical chair. His adviser, a monk, was indignant at the vices of the ecclesiastics, the degradation of the Christian Church, also at the encroachments of the temporal power over the spiritual authority. This monk, so celebrated in ecclesiastical history, was Hildebrand. He resolved to take from the princes and nobles all influence over the clergy, to strengthen the ecclesiastical hierarchy, and to elevate the pope above all the kings of the earth [by making them all subject to the Holy See], hoping thus to restore to the Church its valour, its splendour, and its power. Such an idea of universal domination, which in these days would be blamable and chimerical, was in the time of Hildebrand a bold conception. This great man had studied the requirements of his age. The rights of humanity were respected nowhere; the people, oppressed by a thousand tyrants, had no representatives, no natural defenders but the clergy; the greater number of that order came from the inferior classes; ecclesiastical dignities, and even the tiara itself, were often allotted to men of the lowest birth, and the voice of the Church warring against the temporal power might be looked upon as the energetic protest of the people against their oppressors. There was merit and grandeur under the feudal despotism in endeavouring to regenerate the world on a Christian foundation, in appointing as chief and guide him who was universally acknowledged as the visible head of Christianity. The eternal honour of Hildebrand consisted in releasing the spiritual authority of the Church from all temporal servitude; his error was to have listened too much to his own ambition in rendering the State the slave of the Church. [The spirit of Christianity requires the separation of these two powers; but in the 11th century, when the State was but a code of brutal violence, it was perhaps impossible that a complete separation should exist, and the Church without this domination could not have declared itself independent of temporal power.]

Several bishops and priests formed by marriage bonds which placed them in dependence on the princes. Nicholas II. broke these ties: he forbade the marriage of priests, and had no mercy for monks who formed illegitimate ties. [Henry III. supported him in these reforms, thus uniting to the spiritual power a force which became terrible to his own successors.] Hildebrand is appointed in 1073 as successor of Pope Alexander II., by the people and clergy of Rome. He asked at first with deference his confirmation by Henry IV., and when obtained, he displayed under the name of Gregory VII. his haughty genius and his untamable character. He withdraws the nomination of the pope from the influence of the emperors by establishing the College of Cardinals, specially charged with the election of pontiffs; he renews the bull which condemned the marriage of priests, and that which forbade their receiving fiefs from temporal princes; he forbids emperors, kings, and all nobles to give investitures to bishops, and finally he publishes the famous sentences known by the name of *Dictatus papæ*, by which [carried away by pride beyond the bounds of reason and his ministry] he enumerates his rights to dethrone emperors, to make monarchs kiss his feet, to pronounce judgment without appeal, and to be sanctified, by virtue of his ordination, only. Philip I. of France and Henry I. of Germany, in defiance of Gregory, made shameful traffic of the benefices of the clergy. Gregory absolves the subjects of Henry from the vow of obedience; the emperor is abandoned by them, and is reduced to implore the pardon of his haughty victor. He presents himself, January 1077, at the residence of Gregory in a supplicating attitude, who insults his misfortune, and before according him absolution, forces the emperor to remain in a court of the palace three days and three nights exposed to severe cold, barefooted in the snow. He deigns at last to give him absolution; but such outrages caused the crowned heads to revolt, and Gregory VII. died in exile. The colossal edifice raised by this pontiff did not perish with him, his successors consolidated it; he had founded the universal monarchy of popes upon a durable foundation, on the reigning spirit of his age, and this domination attained, one hundred years after him, its highest pitch. The crusades combined to establish it; he conceived the plan, but it was executed in the time of Philip I. and Pope Urban."—*Pages 100–104, Vol. I.*

"In 1094 Philip I. was excommunicated by Urban for refusing to annul his marriage with the wife of the Comte d'Anjou."—*Page 109, Vol. I.*

"Louis le Jeune was the fourth king of the Capet line struck by the pope. No family had shown more deference towards the Court of Rome, and none were treated with more rigour. He had opposed the usurpations of Pope Innocent II., and refused to acknowledge the Archbishop of Bourges elected by this pontiff, who laid an interdict on all the places where the monarch stopped."—*Page 114, Vol. I.*

"Philip Augustus was excommunicated, and his country laid under interdict, during which no marriages, communion, or burials did take place; the people were seized with horror, and the King submitted at last, more from necessity than conviction."—*Page 125, Vol. I.*

"The event which agitated Europe during the reign of Philip Augustus was the war against the Albigenes. The latter were numerous in Provence, in Catalonia, and especially in Languedoc. They were an

industrious and intelligent people, occupied by commerce, the arts, and poetry; their numerous towns were flourishing, governed by consuls and a republican form, when suddenly this fine region was abandoned to the fury of fanaticism, its towns were ruined, art and commerce destroyed, and their language sunk into barbarism. Innocent III. at this period (1190) occupied the pontifical chair. His character was ambitious, inflexible, and he possessed the fanaticism of a bigot. He [governed Europe by indulgences and excommunications], watched and punished all free exercise of thought in religious matters, being the first to feel how serious and threatening the spirit of liberty would be to the Romish Church. He saw with impatience and anger the tendency to reformation in Provence and Languedoc, and banished the reformers, who, amongst other doctrines, participated in that preached three centuries later by Luther and Calvin. Raymond VI., and his nephew Vicomte de Béziers, were favourable to the reform without breaking with Rome. Innocent III., determined to stifle heresy, sends inquisitors to the province of Narbonne who are badly received. The legate Peter Castelnan replaces them, and excommunicates Raymond, who, awed by the threats of the pope, is forced to submit, and permit the persecutions. A vassal belonging to Raymond, indignant at the humiliation of his chief and the ferocity of the legate, assassinates the latter, thus giving occasion to the pope to preach a crusade against the dominions of Raymond VI. and his nephew. The Cistercian monks second the vengeance of Innocent; they offer ample indulgences to all those who carried arms for forty days against the sectarians. [These indulgences were to efface all the sins committed from birth, however great and numerous they might be.] A multitude of English, French, Germans, anxious to gain heaven so cheaply, enrolled themselves under the banners of the pope. Raymond, unable from age, and unequal, to offer any decided resistance, submits himself to the Cistercian Abbot, the new legate of the pope, who reconciles him to the Church by ordering him to be scourged with rods at the foot of the altar; he commands him to guide the army of the enemy to the centre of his state, and to deliver into their hands his best castles. The young Vicomte de Béziers, nephew of Raymond, indignant at the pusillanimity of his uncle, declares war. The crusaders invade his lands, take possession of his castles, burn alive all the men found there, ill-treat the women, and massacre the children; Béziers is threatened, and taken by assault; an immense number of the inhabitants took refuge within its walls; the legate, consulted by the conquerors as to the fate of the unfortunate multitude, of whom only a part were heretics, pronounced the execrable words—*"Kill them all; God will know His own."* A dreadful massacre followed this answer, and the town was reduced to ashes. The crusaders afterwards marched upon Carcassonne, and were vigorously repulsed by the Vicomte de Béziers. This young hero visits the legate to treat of peace, but is taken with three hundred knights, notwithstanding a safe conduct, in observance of the maxim, *"that it is not necessary to keep faith with heretics or the unfaithful."*

"Four hundred and fifty of the inhabitants are taken, [some are hanged, others burned.] The crusaders themselves, sickened of such horrors, wish to retire at the expiration of the forty days. The legate

makes fruitless efforts to retain them, and gives up their conquered country to the ferocious Simon de Montfort. He gives up also to him the Vicomte de Béziers, who dies from poison. Only a part of the Albigenses had been destroyed and put down by this first crusade. The dominions of the Comte de Toulouse had been left intact. The Cistercian monks in the following years preached over all Europe new crusades against them. The unfortunate Count Raymond in vain endeavours to disperse the storm; the Council of St Gilles imposed on him infamous conditions, and orders him to sacrifice at the stake all those pointed out by the priests. The old Count remembers then his heroic nephew, and the thousands of men slain whose blood calls for vengeance; his indignation revives his valour; he prepares for war and death. The crusaders arrive from all quarters; Simon de Montfort is their chief, and distinguishes himself by horrible cruelties; immense piles are prepared, the legate and Foulquet, Bishop of Toulouse, force the heretics to mount them, as also the *suspected* Catholics, [and in the words of the writers of the age, 'burnt them with infinite joy']. The fatal battle of Muret in 1213 secured the triumph of the clergy; the Albigenses were defeated, and this defeat proved a mortal stroke to their cause.

"The victorious executioners, after the conquest, fought among themselves; the people take courage; Toulouse rises; Montfort becomes master of it by the horrible treachery of the Bishop Foulquet, who invited the inhabitants, in the '*name of the God of peace*,' to meet Montfort who, with his knights, waited for them, and had them loaded with chains. The war continues with successes evenly balanced; finally the whole of Languedoc rises; Montfort is killed while besieging Toulouse; the Count Raymond is called, and received into the town amidst the acclamations of the people; he dies, and the priests refuse him burial. His coffin remains several years exposed at the door of a church. His tolerance was his principal crime in the eyes of his persecutors, and great part of his misfortunes may be attributed to the weakness of his character.

"Such were the principal events of the war of the Albigenses; but the misfortunes of that country did not terminate then. The clergy would have annihilated the very ground that bore the reformers; the popes ordered new crusades to be preached against Raymond VII., son and successor of the old Count; dreadful calamities fell again on this people, their towns were destroyed, their territories devastated; finally, after twenty-two years of atrocities, when the literature, art, and industry of these provinces disappeared with the reform, the executioners were wearied, and the war terminated, to the great advantage of France. Philip Augustus took no active part in this war of extermination, but tried to repair the evils. He knew how to keep in check the dreaded Innocent III., and was the first of his race who showed energy under the thunders of the Holy See; but his grievances against Rome did not render him unjust to the Church."—*Pages 126–132, Vol. I.*

"Louis IX. published the Pragmatic Sanction which forbade raising money for the Court of Rome without the authority of the king, and decided cases in which it was permitted to appeal from ecclesiastical to royal justice."—*Page 142, Vol. I.*

"The crusades were accompanied and followed by a great number of calamities, and we must perceive some of its most fatal effects in the spirit of fanaticism and cruelty which it imparted to Christianity—a spirit totally opposed to that of its divine Author. The Christians even regarded those who were not of their faith as accursed of God. The crusades strengthened this fatal opinion, and superstition soon followed the reputed heretics with as much fury as the Mussulman or Jew. The extermination of the Albigenes was a proof of these cruel inclinations, and opened the way to a long series of atrocious wars."—*Pages 158, 159, Vol. I.*

"About 1389, Urbain VI. and Clement VII., two Popes [were distinguished, one by his ferocity, the other by his robberies], and shook the faith of the Christian world by loading each other with anathemas."—*Page 224, Vol. I.*

"In 1409 the Council of Pisa deposed two Popes and proclaimed Alexander V.—[thus there were three Popes instead of two.] Alexander died and was replaced by [a former pirate, who took the name of] John XXIII. He being convicted of dreadful crimes, was deposed, and Martin V. was chosen and considered as legitimate Pope. Gregory XII. had abdicated, but Benedict XIII. opposed it to his death."—*Pages 240, 241, Vol. I.*

"John Huss and Jerome of Prague were burned by order of the Council of Constance about 1414."—*Page 241, Vol. I.*

"About 1481 Louis XI. created the Virgin Mary Countess of Boulogne, and never undertook a cruel or perfidious act without first having implored her aid."—*Page 269, Vol. I.*

"About 1498, Louis XII., who had married the daughter of Louis XI., applied to Pope Alexander VI. for a divorce, although there was no legal cause; but Louis desired the rupture of his marriage, in order to enable him to marry Anne of Brittany, and rendered the pope favourable to him by promising the duchy of Valentinois to the [infamous] Cesar Borgia, the pope's [illegitimate] son. Jeanne, his wife, occupied in exercises of devotion, opposed for conscience' sake a proceeding which seemed to her so criminal, but a scandalous suit was publicly commenced. The motives alleged by the king were false and deceptive, yet the judges pronounced the divorce, and the dispensation for the new marriage was brought to Louis by Cesar Borgia, who bestowed a cardinal's hat on George d'Amboise."—*Pages 289, 290, Vol. I.*

(*To be continued.*)

V.—MORNINGS WITH OLD CATHOLICS.

BY JULIA M'NAIR WRIGHT.

[Mrs Wright is the author of several excellent works on the Romish controversy, which have done good service in America. Having the pleasure of being acquainted with her, we can testify that her opinions on such subjects as those which she handles in the following paper are worthy of great respect.—*Ed. Armoury.*]

PERHAPS there is no body of men now attracting greater attention in the religious world than those who call themselves Old Catholics. In this paper we make no pretensions to an exhaustive discussion of this religious movement, its claims, and its prospects. We simply give a

few cursory observations of our own. To begin with, the Old Catholics can be divided into three bodies; they have also had three general conferences. The divisions suggested are: the German Old Catholics, the Swiss Old Catholics, and Father Hyacinthe's charge at Geneva. The conferences have been those of Munich, Cologne, and Constance.

We understand the revolution which the earth makes daily on its axis; we understand the revolution of the earth about the sun; we have vague and struggling ideas of that tremendous revolution of our whole solar system, when the sun drags all its dependent worlds in a great circuit about the hinge of the material universe, the far-off central Pleiad. But do we understand one-half so well the revolutions of the moral world, great thought-revolutions? As the astronomer can predict ages off the return of a comet; the mental philosopher, from a close study of the history of our race, might predict the re-occurrence of grand periods of moral and spiritual reform. When the century of this thought-revolution comes, the great tidal wave rises up through all the world. When the mighty hour has passed, and men begin to calculate results, it will ever be found that the revolution has worked itself out in two ways—good and evil. Thus when the tumultuous period, called *par excellence* the Reformation, had begun to sink into calm, the world had as its result—the Reformers and the Jesuits! We live in one of these tremendous epochs; new inquiries are instituted, new investigations are inaugurated; doubt is rampant, faith becomes ecstatic; we have again Michael and his angels warring against the dragon and his angels. Behold, therefore, in these days of mighty import, infidelity raging, and faith setting up her standards far and near; see Romanism infuriate, reverting to the middle ages of miracles and pilgrimages, and trying every old device; and on the other hand, great bodies of men are breaking the Papal yoke, rejecting Rome's dogmas as innovations, and clamouring for her reconstruction. And what of these men? Of what growth are they? what root of life is within them? what spiritual stamina have they?

We have said that the Old Catholic army can be considered in three divisions, the German, the Swiss, and the Genevan. The watchword of the German Old Catholics has been "Orderly Reform." The Council of Cologne found a large body of earnest-minded men, both laymen and ecclesiastics, clamorous for immediate reform. They had been for years brooding over evils in doctrine and practice; and now that they could speak their views, that they had massed their sympathisers, and could make a common effort for excising abuses, every hour of delay seemed a tremendous loss. The confessional, celibacy of the clergy, monasticism, lack of lay representation in church councils, the mass in an unknown tongue, the withholding of the Scriptures, were all attacked with zeal, and immediate change demanded. While all admitted the existence of the errors noticed, and the need of reform, the leading members of the Council dreaded nothing so much as confusion and overhaste. The form of government in their Church they desired to leave unchanged, and as yet they had no bishop to preside over their deliberations. The letter of the Old Catholics of Germany to the Evangelical Alliance explains their position pretty well; after a lifetime of training in modern Romanism, they cannot learn in a year or in a day, all that must needs be done in reverting to their ideal, *Old Catholicism*. Slow

and sure is their motto; "Let all things be done decently, and in order," says the apostle; wait and see whereunto these things will grow, suggests the Council of Constance.

We have been told that the German Old Catholic movement is a notion of the universities, and we have also been told that as such it has little hold on the hearts of the people, and therefore is little likely to spread beyond the learned classes.

These views are likely to be ventilated for the good of the public, and we here dispute them by the simple logic of a few facts. The Lutheran Reformation had its inception at the universities, but that hindered it nothing in making its way among the people; yet in point of fact, though the leaders of the Old Catholics in Germany may be men from the universities, or leading curés, the reform itself is in the hearts and homes of the people.

Take Bonn as an example of this. We went to Bonn for a short stay, to be primarily devoted to the study of Old Catholics. As Bonn is a University town, we felt that there we should have the movement in its university and private phases. We established ourselves in the house of a French lady, a member of the newly formed congregation. A few inquiries developed the following facts:—The University of Bonn has among its teachers a Professor of Old Catholic theology. Thus far this teacher has had but *one* pupil, a young man preparing for the ministry in the new body. This term, however, five other students are expected to join him. The congregation numbers three hundred; its members are among the most intelligent of the inhabitants, and there is evident among them a certain pride in the movement, an enthusiasm, as of pioneers of a great undertaking. Another thing we particularly noticed was a strong leaning towards Protestants, not to any particular sect, but to Protestants as such, an affinity with them, a regarding them as their natural allies, while they are quite out of sympathy with the ordinary line of Romanists, who are bitterly hostile to them, and reprobate their whole line of conduct. Madame, our hostess, had a little library; we looked over it and perceived that she had entered upon her new liberties by helping herself to Bibles, both in French and German.

"You have the Bible?" we said, pointing to the shelves.

"*Pourquoi non ?*" retorts madame; "we will learn now what is right."

"We in America feel greatly interested for you Old Catholics."

"That is good; but then we are all about the same in great things."

Besides the Bible, the Church at Bonn uses a hymn-book in German, and they have congregational singing. We hope hereafter to translate some of these hymns, many of which impressed us greatly, as a sample of their teachings on important points of doctrine. In the house where we stayed at Bonn there was not a crucifix, Madonna, saint's picture, nor any of the usual symbols of Romish worship.

All Saints' Day occurred during our visit here, and the Romish party were in a fever of excitement, saying masses, decorating the cemeteries, praying at the graves, and burning innumerable candles over them. The graves belonging to the Old Catholic party remained untouched; they had an early service at the church, and otherwise took no part in the proceedings. As to the room where this congregation holds service, it is in the University, and is shared by them with the Episcopalians. The Old Catholics have Sabbath school at eight, and church from nine

until half-past ten ; the English Episcopalians have the remainder of the morning and the afternoon for their worship.

On Sabbath morning we repaired to the church early, to begin our observations. There was not a shrine, image, nor picture visible. On a table beneath the pulpit was a gilt crucifix, and we were unable to decide whether or not the base of this held a small compartment for the host. A tall candle stood on each side of the pulpit, and the German love of beauty had further embellished the place by pots of flowers and shrubs, as lemon and oleander, while a geranium in full bloom lent a grace to the green leaves. What struck us as particularly edifying was a custom coolly borrowed from the Scotch Church. Four hymns were to be sung, and two tablets, with the numbers of these hymns in gilt figures, were hung up in view of all. The church is not divided into short pews, but long ones ; they were cushioned and comfortable, with a place for the books, and provided with Bibles and hymn-books, with true Scotch profusion. There was no holy water ; the people all came in before the hour of service (in ordinary Romish churches they keep up a continual strolling in and out during the entire time of worship). There was no kneeling, crossing, nor adoration of the crucifix ; each one, on entering, either standing or bending forward after sitting down, gave a moment to private prayer, as is common in our own churches.

The service began with singing, which was congregational, hearty, and of much sweetness, accompanied by an organ in the gallery. The preacher had entered the pulpit, dressed in the ordinary white gown and ornaments of the Romish priest. When the singing was concluded, he made a brief extemporaneous prayer. They then sung again. After this, opening the Bible, he proceeded to read a chapter from one of the Gospels in the German tongue, and as a general thing the people took their Bibles and followed the reading. The audience-room was full ; quite half the congregation were men, and a large proportion were young people. The reading of the Gospel was succeeded by the Epistle, and this by a third hymn. This concluded, the preacher announced his text, when many of his hearers turned to it in their Bibles. He then proceeded with his sermon, preaching fluently, without notes, for more than half an hour. The orator's enunciation was the most beautifully clear and distinct that ever we heard in the pulpit ; his manner very graceful and impressive. Our limited knowledge of the colloquial German prevented our following the discourse with enough clearness to give a proper report of its matter, and of the doctrines inculcated. We learned from a Scotch clergyman in the city that another Scotch minister, well acquainted with German, had been all summer and autumn in the habit of attending this preaching, and considered the sermons remarkably sound and evangelical in tone. The sermon was followed by a sentence of prayer, and by a hymn. The preacher then left the pulpit, and another priest similarly attired, accompanied by a young man in plain clothes, entered the chancel. We understood these to be the theological professor and his neophyte. The attendant lit the two candles, and the priest proceeded to the celebration of low mass. He used an abridged service in German ; there was *no incense* ; the bell was rung occasionally, as in Romish service, but only here and there one responded to it by rising. The ceremony lasted only some fifteen or twenty minutes, and closed with a

benediction, after which the people dispersed. If that fragment of mass and those candles had been omitted, the service would have been entirely similar to worship in a Protestant church, and indeed the audience looked and behaved exactly like a Protestant audience. As all know, in low mass the priest receives the elements representatively, for the people.

We pass the Swiss Old Catholics with but a word of notice, not because the movement there is less noteworthy, but because we are at present unable to say much from a personal observation. Most of the Swiss Cantons have been rigidly Romanist, but among the Swiss their religion was embodied, not in their forms of worship, not in Holy Pope, but in the village curé; the curé was the sum and substance of piety to his congregation. Well sings the poet:—

“For the strength of the hills we bless Thee,
Our God, our fathers' God;
Thou hast made Thy children mighty
By the touch of the mountain sod!”

Modern wisecracks inform us that Tell is apocryphal; all we have to say is, that very few nations could have had the patriotism to invent a Tell for their national mythology, and whether Tell is a myth or not is equally honourable to Switzerland. Since Arnold Winkelried made way for liberty, liberty has held her own in every Swiss heart, and so it has happened that the curés of the cantons were frequently rather Swiss than Romanists—i.e., they regarded country first and Pope afterwards; therefore, some of them failed to keep step in Rome's brigade, and by-and-by some of them became obnoxious, and were removed from their churches, and even in one or two instances were excommunicated. The congregations resented the condemnation of their pastors, and the bishops refused to send other curés until an obedient people had washed their hands of former incumbents and their doings. Presently the Government became uneasy at seeing parishes with no one to properly baptize, marry, and bury the people, and finding their old concordat with Rome somewhat odious since the Pope claimed infallibility, they walked over it, and passed a law taking the assigning of curés out of the hands of the bishops, and vesting the right of choice in the people! Here was innovation with a vengeance, and what was more marvellous still, the people coolly called back their old curés, excommunicated men and all! Some of the curés, finding themselves thus at issue with Rome, went a little further and married; others preached Old Catholicism in its most revolutionary forms; others dropped some one dogma, and some another; and thus, while Switzerland lacks the organisation and much of the self-comprehension which characterises the movement in Germany, Old Catholicism may be going forward with a greater momentum than in any other locality.

We now come to the Genevan body of Old Catholics. Geneva has been under the charge of the Bishop of Lausanne. The infallibility party desired to wedge in a new bishopric here, and sent one Mermillod, Bishop of Hebron, *in partibus infidelium*, to begin slyly exercising his functions. Geneva, rousing up to his manœuvres, refused to recognise his episcopal status, and forbade his exercise of authority. The Bishop of Lausanne refused to use his former right, in opposition to the pontifical tactics to get a new bishopric set up in Geneva. The city then banished

Mermillod. He went three miles off, to Ferney, cutely remarking—"Calvin has delivered me over to Voltaire!" The recent congregations in Geneva looked about for a man enough at war with Rome to come without Episcopal invitation; also one to correct abuses under which they were writhing. They fixed their eyes on *Hyacinthe*, a married priest and an orator. But he must have a house to preach in. The city of Geneva has for centuries owned the church of St Gennivieve. It is a squalid, dark, low-roofed, ponderous building, *with a history!* Here, when morning dawned over the dark ages, before Farel's day, came a Franciscan friar full of the "new doctrine." He found nowhere to preach, until the city dignities put him into this church, to hold forth as much as he pleased. Hither flocked the Genevans, and listened, many of them, to the saving of their souls. The name of the Franciscan is lost, his work remains in heaven. Here also, in this church, Calvin, the man above all praise, preached the glorious truths which have been the strong life of the world. The church thus dedicated to reform is demanded by the Old Catholics, and here accordingly *Hyacinthe* is established. *Hyacinthe* is careful to declare himself an unswerving Catholic; he believes in apostolic succession, and in the authority of the bishop, and here he is set up by the authority of the people and of the civil government, and has no bishop to whom to pay his devoirs! *Hyacinthe* is thus in a tight place, but he is a facile man, equal to all emergencies. To put *Hyacinthe* in a close place, is to develop in him a little more light, and give him an additional revelation on sound doctrine. Finding himself in his present exceptional position, *Hyacinthe* learns, and teaches his people, that while his Holiness objects to them and their doings, and while they greatly regret being obliged to differ from him, and while a bishop is not yet forthcoming, they must never forget that their present proceedings are in the highest degree lawful and laudable, because Christ is the one true Head of the Church, and that so long as they are in unity with Him they have nothing to fear. This realising and preaching the true headship of Christ, full and efficacious, without visible representation, is worth a great price to *Hyacinthe* and his people.

We spent a morning in *Hyacinthe's* church. There were neither pictures, images, shrines, nor holy water. The space was filled up with bare benches, *à la* Romish churches; the audience must have amounted to six or seven hundred. The church was *full*. There were no Bibles nor hymn-books, as at Bonn. We saw but two volumes of any sort in the hands of the people, and one of these was an ordinary Romish prayer-book. There was a large proportion of men in the audience, and we were glad to notice a number of *blue blouses*. It is true that in point of intelligence and refinement, the assembly was greatly inferior to that in Bonn, but we think it one of the favourable points in Geneva, that "to the poor the gospel is preached," and that "the common people" hear it gladly.

Most unhappily, there was *not one word of singing*. A melodeon in a gallery played a weak and doleful accompaniment to some parts of the mass. And now here is a terrible lack in Geneva—there is no part of the service for the united worship of the people. No Bibles, and no following the Scripture reading; no hymns, and no singing. The pulpit proper was occupied by a crucifix on a gilt ball or globe. There

were a number of lighted candles below, and a plain, gilt *tabernacle* for the host. Service began by the low mass. Notice now important points. This mass is in the vulgar tongue, and is almost identical with the usual Romish mass, but has been within a month compiled by Hyacinthe in French, for the use of his church. The celebrant (who was not Hyacinthe) was assisted by a youth in plain clothes, instead of a fantastic horde of acolytes; but the whole mass was performed with the back to the audience, in a hurried tone almost, and often quite inaudible. It occupied fully three-quarters of an hour, and was accompanied by incense and bell-ringing. Meanwhile, the people, who had evidently come simply to get seats for hearing the sermon, talked, moved about, and yawned. There was no Scripture-reading, and no prayer but by the celebrant of the mass, and this with his back to the people, who were thus quite left out in reality from two important parts of divine worship. The wearisome mass over, Pere Hyacinthe entered a side pulpit and began to preach; he is in voice, look, and manner, eloquence personified. His audience listened with breathless attention, and it was grand, after some glowing climax, to see the light break over those rough faces.—*Presbyterian, Philadelphia.*

VI.—THE ROMISH PULPIT.

THE two dominant laws of the Latin mind are sensualism and reverence. And when it deserted the gods, and rejected the fables of mythology, and accepted Christianity in place of paganism, it lost neither of its distinctive peculiarities. It submitted to the new religion at the time of the conversion of the Roman Empire, but it at once began to sensualise Christianity, to translate its invisible and spiritual mysteries into visible and sense-addressing forms and images. The Greek accepted and sublimed the lofty dogmas of Christianity. The Latins accepted and paganised them. The Greek went to pantheism and the Roman to the most showy ritualism. The one made the Church a school of philosophy, and the priest an orator and artist; the other made the Church an empire, and the ministry a sacerdotal and ruling caste. The distinguishing peculiarity of the Latin ministers has been an authoritative *ex cathedra* enunciation of the system of Christian truth. The dogmas of religion have been translated into hard and sensible facts. The supernaturalism of the gospels has been obliterated by materialised representation and description. The historical facts of the Christian faith have been taken out of the *nimbus* of spiritual and invisible verities, and made familiar and daily realities, appreciated by the senses, by the means of pictures, images, ceremonies, and ritualism. The organisation of the Roman Church was copied from the Jewish economy and the pagan temple. The apostle and teacher and presbyter became a priest. Baptism atoned for all sins. The sacrament of the Lord's Supper was a talisman. The sign of the cross and the "sacred oil" were magical as Canidia's spell. The clergy assumed power over the conscience, and decided what, and what not, to believe, and asserted mastery over all souls. They absolved men from their sins, past, present, and future. The Church, that is, the priesthood, gave the honour of the sainthood, not to the saints, but to the most mercenary

and cruel of men, whose touch was pollution. Its list of saints was full of knaves. It took the state into full communion. It baptized the flesh, admitted the devil to "holy orders," sold heaven to extortioners, built cathedrals with the spoil of the poor, set up the black statue of Jupiter in the metropolitan temple as an image of St Peter, and so materialised the Christian faith, and overlaid it with prescripts, forms, ceremonies, orders, and rubrics, that not the least vestige of its primitive simplicity could be found.

The Latin Church has had, therefore, no pulpit. It has had an altar whereon the truth has been sacrificed, but no ministry who have kept the faith once delivered to the saints, and besought men everywhere to be reconciled to God through Jesus Christ. It became a substitute for the visible presence of Christ on the earth, and its own empire was the prophetic City of God. An authoritative, infallible, and imperial Church is not favourable to the production of an apostolic ministry, or to the pulpit. The pulpit and the priesthood cannot permanently go together. The persuasive power of the former will soon be merged in the dogmatic utterance of the other. And yet the Latin Church points with pardonable pride to her great pulpit orators. It has claimed some that do not belong to her, like Augustin, whose great teachings, now received, would be her overthrow. But there are others who are exceptional jewels in her crown. The famous Latin preachers of the middle ages, and later, the more celebrated Massillon, and Saurin, and Bossuet, and Bourdaloue, are the brilliant lights of the Latin pulpit. But the magnificent orations of these pulpit orators are very far from satisfying the true standards of Christian teachings and persuasion. They are sublime pictures of a material heaven; terrible descriptions of a burning hell; fearful invectives against heretics, blasphemers, atheists, and infidels; but they never unfold the deep mysteries of the gospel; throw men upon the spiritual realities of God's kingdom; develop individual responsibility; disenchant them of fear, or pain, or sin; persuade them to Him who is the refuge of the weary and heavy-laden; and draw them with the cords of a man and the bands of love. They are the authoritative announcements of spiritual directors and dictators, and not the sweet and mellow pleadings of a man of like passions with those whom he addresses. They made kingly auditors tremble for the fire and the fagots, and the major excommunication, which were behind them, but they never made men weep for the Saviour they had wounded in the sins they had committed. The true power of the pulpit is persuasive, and not dictatorial; and no ministry, atmospherised and instructed by an authoritative Church, knows how to beseech men in Christ's stead. The sermons of the Latin Church are like its pictures: gross representations of spiritual things. The glories of heaven, the terrors of hell, the beauty and the power of Christ, the atonement for sin, are all grossly and often brutally sensualised. The main object of its preaching is to raise money for its shows and for the aggrandisement of its priesthood. Heaven is offered freely to its best contributors. The glory of the Church is the glory of Christ; and the pulpit, of necessity, under such a system, becomes a mere instrument of ecclesiastical drill, and not the vital agency of the Holy Spirit to win and save souls.—*Dr W. H. Lord in "The Study."*

VII.—RELIGION IN SPAIN.

AS to religion, it is at a fearfully low ebb in the interior; one naturally asks the question—Why so? Is the fault to be found in the especial phase of Christianity grafted upon this people? Certainly no religious faith has ever been nursed more and brought up, as it were, by hand, than that branch of the Catholic Church established in Spain. Up to a few short years ago, the clergy, as self-ordained teachers of this vast nation, had it (to use a trite saying) all their own way. They were protected during the sovereignty of Queen Isabella more strictly than any of her subjects; their rights, revenues, doctrines, were guarded with a jealousy that knew not where to stop.

An Englishman who, ignorantly, merely took off his hat, and did not dismount also from his horse as the "host" passed him in the street, was in this town dragged from his home by order of the priests, and fined or imprisoned for the offence. And what work have the clergy done? What revolution have they brought about, fighting as it were, under cover? What blessing have they brought about for their country? Simply nothing. True, the material they have had to work upon has been of the rudest kind, but *something* might have been done, if but little. Had the clergy merely exerted themselves to get a law passed making education compulsory, the good springing from such an act would have been boundless. But it was not so. Feeling all in their own hands, they were well content to rest on their oars, and think, fondly enough, that to-morrow would be as this day, and more abundant. The clergy of the State Church in England certainly in their zeal for education present a marked contrast to their brethren here, for they did buckle to work, and educate their flocks by means of National and Sunday Schools. The clergy of the State Church in England, again, especially in our larger towns, are now, in this their day, endeavouring to meet and satisfy, and not stifle, the inquiring spirit of the age in which their lot is cast. The clergy of the interior of Spain, though kind and good to their poor, have been content to stifle or not acknowledge the existence of such a spirit in their land. They, in the zenith of their power, simply sat still. And what has been the result? Simple irreligion, or blank superstition. The "civil funeral" and the "civil christening," the empty churches, the covered heads of the men as the religious processions pass by, the cynical profession of many of the educated being "I am a Protestant," which means, "I belong to no church at all, I am a Doubter, or a Matenalista;" all these little things are evidences that the clergy knew not the day of their visitation, or that the faith they had to preach had not within it salt enough. Now, the position of the clergy in the interior is cruel indeed; their influence is on the wane, their incomes are cut down to nominal sums; many have been driven to lay aside their robes and seek their bread by other means; the poor—whom once they were glad generously to feed—are suffering from hunger, cold, and wretchedness.

A few nights since I stood with raised hat as the "host" passed by, heralded by its many lamps of many colours; the viaticum was being carried to some Christian dying. Suddenly a drove of pigs came squeaking down a street close by; women in mute adoration were on

their knees on the pavement slightly and devoutly enough; men were divided into hats-on and hats-off, but the majority was of the latter class. The pigs charged the procession, and, to my horror, a loud and audible titter ran through the lantern-bearers, which became a hoarse laugh in the mouths of the pig-drivers.

This picture, slight as it is, here drawn of religion, is depressing indeed, you will say. But with the virtuous and the educated the oft-repeated doctrine of Señor Castellar has unerring force—"I turn from the uncertainty, the vanity, of what is of human invention in religion, to the example of Him who suffered to set me an example; that, I know, is true; it is abnegation of self; I strive, I pray, and looking at Him, feel that grace will be given to follow his example."

"After an expression of dissatisfaction at the state of religious and political feeling around, I heard with profound interest the following remark lately made:—"For this show of doubt and haziness, and pulling down of religious faith, will come a Reformation for our country; a wave of simpler faith will break upon this land, and spread over its length and breadth."

This would not be contrary to historical precedent, and it would be a joyful sound—a Renaissance, a Reformation for this land! For two men are going about seeking rest and light, and there is none; looking for a master spirit, and none appears to guide.—*Macmillan's Magazine.*

VIII.—PILGRIMAGES A SIGN OF UNBELIEF.

THERE is very nearly as much fashion in religious practices as in matters of dress and amusement. We are gregarious animals, all of us, and have more of the nature of the sheep within us than we quite like to admit. People who live in the country, and who watch the habits of the sheep in flocks, will notice the astonishing simplicity with which several scores of them will often imitate the movements of their leader, without the smallest attempt at observing whether there is any necessity for that imitation. A flock will pass through a gate, and the sheep that first passes will jump over some trifling obstacle, which will be instantly removed. Nevertheless, every single sheep that follows will imitate the first comer in his jump, though nothing in the world remains for it to jump over. The first makes the leap, and all the rest copy him.

So it is with these pilgrimages to certain places in France, which are so astonishing to many good people here in England, who look on amazed at what appears to them a most senseless and ridiculous proceeding. It is nothing in the world but a perfectly sheep-like manifestation of the unenlightened religious instinct. The enormous majority of men and women who believe in God and in His presence, troubled with the misery of this life, and longing for some manifestation of His present power and goodness, are rejoiced to light upon some such manifestations, beyond the ordinary course of the silent inward spiritual struggle of the soul. Anything that startles them violently and excites their emotions, is taken as a sign that God is certainly among them, and bestowing an extraordinary measure of His grace upon those who

have what they call "faith" in His presence. Some foolish woman, or even child, believes that she sees some astonishing sight, which cannot be accounted for, except by the supposition that God is visibly manifesting Himself, for some special purpose. Straightway she tells the story, and immediately the action of the flock of foolish sheep begins. Others believe her, or half believe her, while her story is taken up by a few designing people, who see that if the story comes to be generally propagated, they will make their profit out of it. Sometimes, of course, the original narrative is the deliberate invention of a rogue, who foresees the gain to himself, or to his party, that will inevitably be the effect of his popularity. But, for the most part, these miraculous stories which are from time to time popular in France or Italy, or elsewhere, are fully believed by their first propagators.

Sometimes, too, they are of a sort to puzzle persons who are ignorant of the easiness with which bodily self-deceptions are practised. Some years ago there was a wonderful story about a certain picture of the mother of Jesus, at Rimini, in Italy, whose eyes were said to move in reply to the affectionate prayers of the devotees of Mary as the mother of God. Multitudes believed in the reality of the miracle as a sign of the favour with which Jesus Christ regarded this devotion to His own mother. Others, at the same time, who laughed at it, called the picture the "Winking Virgin" in ridicule. Then pilgrimages followed, and devout people in crowds went and knelt before the wonderful picture, and prayed, and were confident that they too saw the eyes move, and returned to their homes comforted, and rejoicing in the protection of Mary and her divine Son. Among these were found a few persons of education and intelligence, of that class which has furnished the gentle-folks who have astonished Protestants by their joining in the new and fashionable pilgrimage to Paray-le-Monial. The story was, however, very easily explained. There are hundreds of pictures all over the world, in which the eyes seem to follow a spectator in whatever direction he moves, while in reality the movement is entirely in his own fancy. It is one of those optical illusions which are familiar to every student of such matters. In the Rimini case the illusion was as easy as possible. Here was a dark church, as so many of the Roman Catholic churches are on the Continent, in which the picture of Mary was hung up, illuminated by a few lights, more or less. Set half-a-dozen women, of the class which is most frequently seen in Italian churches, to say their prayers before the picture, and tell them to fix their gaze upon the Madonna, and it will be wonderful if the whole half-dozen do not soon begin to imagine that the eyes move, while in fact it is only their own eyes which begin moving, and deceive them into the belief that they are witnessing an actual miracle. And so it is with nearly every similar instance; while sometimes, as in the case of this supposed vision of the heart of Jesus, seen by the nun Mary Alacoque, there is an element of grossness imported into the story, which makes it even worse than many similar reputed marvels of the simply senseless kind.

The multitude, however, who throng, as pilgrims, to visit the spot where the miracle has taken place, do not disturb themselves by any close critical investigation as to facts. They are of sheep-like dispositions, and follow as they are led, each one believing all the more fervently in his own emotions, which he calls faith, because of the crowd

in which he finds himself. They go, and take their tickets, and repeat the appointed prayers, and work themselves to a high condition of "edification," as they think it, simply because every "pilgrim" stimulates his neighbour. In a word, going on pilgrimage is the religious fashion of the hour; while no doubt in most cases a certain amount of genuine religious feeling is mingled with the mere love for doing what other people are doing. What so many devout personages engage upon cannot, it is supposed, be otherwise than laudable, especially when the *Times* and other newspapers are so struck with its importance as to send special correspondents to report upon it.

Then, again, there is the popular notion that the priesthood must be well-informed as to the reality of the supposed miracle, and that when those eminent and pious ecclesiastics, Archbishop A. and Monsignor B., who are, moreover, such eloquent preachers, and so much admired, even by Protestants, give their sanction to the proceeding, it must surely be a holy work. It is useless to remind the Roman Catholic laity that the priesthood are not one whit wiser or more acute in investigating delusions than themselves; and that, besides, they have a special reason for not looking too closely into stories which redound to their own professional honour and glory. The priests who are sceptical as to Mary Alacoque judiciously hold their tongues, because they dare not speak out.

Pilgrimages, moreover, at the present day, are not only cheap and comfortable, they are also aristocratic. When dukes and earls, and duchesses and countesses give in their adhesion, and thus protest—without any hardship to themselves—against the want of faith of a wicked Protestant world, who would not like to follow so genteel an example? It is a hard matter for the wives of the French bourgeoisie and the English middle-class ladies and gentlemen to get into the company of the proudest and most exclusive in their respective countries. But when it is an affair of the railway, and tariffs are arranged to suit all purses, then it is sweet to the lord-loving soul to feel itself associated for a few days with the choicest of aristocrats, and to mingle its devotions with those of the most select and refined of Christians.

But, in truth, the basis of the whole custom is simply unbelief. It is unbelief in the willingness of God to hear prayer equally at all times and in all places. The assertion that was made by one of the most prominent of English advocates of the proceeding, that God hears prayer more at some places than at others, is pure and unalloyed superstition. It is totally false, because it denies the reality of the intercourse between the soul and God, at all hours and in every spot of the whole earth. If God hears our prayers more in one place than another, it is because we pray more humbly, and more sincerely, and with more perfect self-surrender, at certain times than at others. These pilgrimages are not what the Roman Catholic clergy profess, a manifestation of Christian faith, against the incredulity of a Protestant generation of unbelievers. They are a manifestation of defective faith in God on the part of those who make them. They show, not the fervency of the faith of the Roman Catholic world, but its bondage to the remains of the old Pagan superstition, which peopled all visible nature with a host of minor gods and goddesses, who were to be propitiated by special devotions offered to themselves.—*The Day of Rest.*

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